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THE
LAST WORDS
OF
DAVID,

DIVIDED

*K Bible. O. A. Samuel
Songs*

According to the METRE.

WITH

NOTES *Critical and Explanatory.*

By RICHARD GREY, D.D.

Prebendary of St. Paul's, and Rector of Hinton in Northamptonshire,

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TO THE

Right Reverend Father in God,

THOMAS

Lord Bishop of LONDON,

THIS

ATTEMPT

To Restore and Explain

The Last Words of David

by the Assistance of the METRE,

is humbly inscribed

By his Lordship's dutiful

and most obedient Servant,

RICHARD GREY.

קול נעים זמירות ישראל Kol neyims zemirot Israel,

O R

The Voice of the Sweet Singers of Israel;

B E I N G

The Book of Lamentations.	The Prayer of Habakkuk, <i>chap.</i> iii.
The Canticles, or Song of Songs.	The Prophecy of Balaam, <i>Num.</i> xxiii.
The Blessing of Jacob, <i>Gen.</i> xlix.	The Lamentation of David over Saul and Jonathan, 2 <i>Sam.</i> i.
The Blessing of Moses, <i>Deut.</i> xxxiii.	The Last Words of David, 2 <i>Sam.</i> xxiii.
The Song of Moses, <i>Exod.</i> xv.	The Prayer of Hannah, 1 <i>Sam.</i> ii.
The Song of Deborah, <i>Judg.</i> v.	
The Song of Isaiah, <i>chap.</i> v.	

With other Poetical Parts of the Old Testament,

Divided according to the M E T R E.

With NOTES Critical and Explanatory, serving both to restore the Text, and to
give Light to many Parts of it hitherto obscured.

By RICHARD GREY, D. D.

P R E F A C E.

WHAT I now offer to the Publick, is intended as a Specimen of a larger Work, that I have sometimes had Thoughts of publishing, the Title and Contents of which are set down in the opposite Page.

Such a Design, well executed, could not (I think) fail of being acceptable to those who have a real Concern for the Honour of the Holy Scriptures, which surely deserve of us all the Pains and Cost we can bestow upon them, in order to restore them, as nearly as may be, to the Beauty and Perfection they were at first delivered in. But the Truth is, that the printing of *Hebrew* Books is too expensive, and the Readers of them too few, to encourage the *proceeding* in it too far at once, without having Recourse to such Applications as are extremely disagreeable to a liberal Mind.

The learned World has now had some Years to consider of the Truth and Importance of the Discovery made of the *Hebrew* Metre by that truly learned and sagacious Prelate, the late Bishop of *Chichester*; and to examine coolly and impartially, whether the Prejudices that were taken against the First Essay of this kind, in his Edition of the *Psalms*, had a sufficient Foundation, or not. The present Attempt may be further assisting in that Enquiry. What my own Sentiments are upon this Subject, I have formerly declared in the Preface to the Book of *Job*; and am so far from having yet seen any reason to recede from what is there advanced, that the more I consider it, the more I am confirmed in the Truth of it. But every one, as it is reasonable, will judge for himself.

In

In order then to give the Reader a clearer Apprehension of what is *aimed at*, or may be *expected* from dividing the Metrical Parts of Scripture into their proper Measures, and to make it *evident*, to how much *greater Advantage* they must appear, when so divided, than in the manner wherein they now stand, I shall lay before him *The Last Words of David*, in both Ways, that, from a Comparison of them together, he may determine which ought to have the Preference, either as giving him most Pleasure and Satisfaction in the Reading, or as contributing most to the Discovery of the Sense.

There is indeed something so absurd in making no Distinction, as to the outward Form of it, betwixt Prose and Verse, that, to avoid this Absurdity, some of the Editors of our *Hebrew Bibles* have, in the Song of *Moses*, and one or two Places more (for they could not but feel there was a Spirit of Poetry in them) ventured so to dispose the Text, by breaking it into Pieces, as to give it an *Appearance* of something *like Verse*, or at least to take it out of the *Form of Prose*; but have at the same time contrived to do it so awkwardly and improperly, and with so little Regard either to the Sense or Metre, that, if they had done it blindfold, they could not have succeeded worse, as to any rational End or Purpose that might be served by it.

To the Original Text it was thought proper, for the learned Reader's more ready and convenient Perusal, to add the *antient* Versions of it*. And this, not so much for the sake of any Assistance they are likely to afford us, as to shew, that the Mistakes, which we find in them, were chiefly owing to the *Ignorance of the Metre*; a small Acquaintance with which would in great measure have prevented those Mistakes, and determined the Translators to the genuine Reading, where the Want of Points had rendered it uncertain or ambiguous.

But I had also another End in view; which was to shew, how little the Versions are to be depended upon, and of how inconsiderable

* As the *Arabic* and *Syriac* Versions could not conveniently be printed, for want of Types, we must refer the Few, that are able to examine them, to the *Polyglott Bible*, and content ourselves with the *Latin* Translations of them.

P R E F A C E.

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Weight and Value they are found (even that of the LXX, which has generally been reputed to have the greatest Authority) when compared with the *Divine Original*. As *This*, in the Nature and Reason of Things, justly challenges our *first* Regard and Attention, so, to a capable and diligent Examiner, will it afford an *ample Field* for *new Discoveries* both of the Sense and Beauties of it. That it is not *wholly* free from Errors of the Transcribers, is what, humanly speaking, could not possibly be prevented. But notwithstanding this, we have Reason to bless God, that it has been, as to the main, so carefully preserved as we find it; and it is a Satisfaction to reflect, and should be a Spur to our Industry, that in several of those Places, where it has manifestly been injured, it may even yet, by the Assistance of the *Metre*, and other Aids of Criticism, soberly and judiciously applied, be happily retrieved.

Before I conclude, it is fitting that the Reader should be acquainted, as well in regard to myself, as out of due Respect to the Reverend Prelate, whose Name I have the Honour to prefix to these Sheets, that it is *with his Permission* that I make publick a Letter, which, whatever Credit or Countenance it might give to this Performance, I should not have presumed to carry beyond the Privacy it was designed for, without *his free Consent*. A Desire of communicating so fine an Observation as is contained in it, in the natural and easy Dress which I received it in, was indeed my *first Motive* to the requesting that Permission; but at the same time I must confess, that it was not the *only one*. For I am too sensible of the Honour done to me by a Testimony in my Favour from so great a Man, not to be ambitious, on this Occasion, of making it known.

About the same Time that I wrote to his Lordship, I sent also some of the following Notes and Observations to Dr. Doddridge of *Northampton*, a Gentleman of distinguished Abilities, into whose Acquaintance I was first led by what I had published in the *Hebrew* way, and for whose Judgment I have a great Regard. His Answer

to me was in Terms too complaisant to insert the *whole*; but so much of it as relates to the Subject we are upon, I may venture, and have leave, to insert.

It will however be but Justice to me to believe, that I had no Thoughts of printing either these Letters or my own, at the Time they were wrote. Nor should I have troubled the World any more with *Hebrew*, if a very serious and sensible Address, which I lately received from an unknown Hand, had not put me upon reviewing some Papers I had thrown aside, and resuming those Studies which I began to think it almost Time to exchange for *others* of more *general Use*, or at least more conducive to my own private Benefit.

As the Writer of it has not favoured me either with his Name or the Place of his Abode, I take this Opportunity of returning him my Thanks; and I hope he will be convinced, by my so readily *complying in part* with his Request, that it will not be for *want of Inclination*, if I proceed no further.

דברי דוד האחרונים

The LAST WORDS of DAVID,

2 SAM. xxiii.

As they stand at present in the *Hebrew Bibles*, with the *Roman Reading*,
and *Interlinear Version* of *Santes Pagninus*.

שמואל ב כ

2 Samuel xxiii.

וַאֲלֵה דִּבְרֵי דָוִד הָאֲחֵרִים: 1 ve-élleh dibre david ha-aharonim:
נֵאֻם דָּוִד בֶּן־יִשָּׁאִי וְנֹאם הַנֶּבֶר 2 neum david ben jilai, u-neum hag-geber
וְקָם עַל מֹשֶׁה אֱלֹהֵי יַעֲקֹב 3 hukam yal, mel'iahi elohs jayakob,
וְנֵעִים זִמְרוֹת יִשְׂרָאֵל: 4 u-neyim zemirot Israel. (2) ru'ah
יְהוָה דִּבֶּר בִּי וּמִלֵּלֹת עַל־לִשְׁתִּי: 5 jehovah dibber b-i, u-millat-o yal lefon-i.
אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דָבָר 6 (3) amar elohs israel; l-i dibber
צֹר יִשְׂרָאֵל מִשָּׁל אָדָם: 7 zur israel: motel ha-adam, zaddik;
מֹשֶׁל יְרֵאָה אֱלֹהִים: 8 motel jir'at elohim. (4) u-co-or
בֹּקֶר יִזְרָאֵל לִפְנֵי: 9 boket, jizrahi l'pnei: boket lo yabot;
מִן־נֹגַח מִיִּם מֵאֵרֶז: 10 min-nogah mim-matar dese me-arez.

2 SAM. xxiii.

1 Et hæc verba David novissima: Dixit David filius Isai, & dixit vir constitutus ex-
cellus, unctus Dei Jacob, & jucundus psalmis Israel, 2. Spiritus Domini locutus
est in-me, & sermo-ejus super linguam meam, 3 Dixit Deus Israel, mihi locutus
est petra Israel: Dominans in homine, justus dominator timoris Dei. 4. Et sicut
lux matutina oriatur Sol: mane non densitates; a-splendore a-pluvia germina de terra.

B

כי

כי 5 (5) ci lo - cen bet-i yim - el; ci
 ברית עלם שם לי ערוכה בכל berit yalam sam l-i yarucan bac-col,
 ושמורת כי כל ישיעי וכל חפץ u-temurah: ci col jib-l, ve-col hepez,
 כי לא יצמיח: ובליעל כקון 6 ci lo jazmih. (6) u-belijaval ce-kor
 מנר כלם כי לא ביד יקחו: munad cull-ahem; ci lo be-jad jikkahu.
 ויש יגע בהם ימלא ברזל 7 (7) ve-il jigga ba-hem, jimmale barzel,
 ועץ חניר וכאש שרף ישרפו ve-yez hanit: u-ba-el farop jiffarepu
 בשבת: bat-sabet.

5. Quia non sic domus mea cum Deo, quia pactum seculi posuit mihi dispositum in omnibus, & custoditum: Quoniam cuncta salus mea & omnis voluntas, quia non germi-
 nare faciet. 6. Et Belial tanquam spina motus universi ipsi; quia non in manu
 capient. 7. Et vir tetigerit in eas, replebitur ferro, & ligno lanceæ: & in igne
 comburendo comburentur in mansione.

THE ENGLISH TRANSLATION.

2 SAM. ch. xxiii.

1 Now these be the last Words
 of David: David the Son of Jesse
 said, and the Man *who was* raised
 up on high, the anointed of the
 God of Jacob, and the sweet
 Psalmist of Israel, said,

2 The Spirit of the Lord spake
 by me, and his Word *was* in my
 Tongue.

3 The God of Israel said, the
 Rock of Israel spake to me, He
 that ruleth over Men *must be* just,
 ruling in the Fear of God:

4 And *he shall be* as the Light
 of the Morning, *when* the Sun
 riseth, *even* a Morning without
 Clouds; *as* the tender Grass
 springing out of the Earth by

clear shining after Rain.

5 Although my House *be* not
 so with God; yet hath he made
 with me an everlasting Covenant,
 ordered in all *things* and sure: for
this is all my Salvation, and all my
 Desire, although he make *it* not
 to grow.

6 But *the Sins of* Belial *shall be*
 all of them as Thorns thrust away,
 because they cannot be taken with
 Hands.

7 But the Man *that* shall touch
 them, must be fenced with Iron,
 and the Staff of a Spear, and they
 shall be utterly burnt in the *same*
 place.

THE

THE most considerable Difficulties that offer themselves at first View in this celebrated Passage (to pass over smaller matters) are,

1. That the Observation or Admonition at ver. 3. as it is commonly translated, namely, *That he that ruleth over Men must be just, &c.* seems by no means adequate to the Grandeur and Solemnity with which it is introduced *; nor has it in it the Nature of a *Prophecy*, which yet both the Style and Manner of the Preamble prepare us to expect. See the Notes.

2. The beginning of the fifth Verse, *Although my House be not so with God*, admits of so many different Senses, and has been so differently render'd by Translators, as leaves room to think, that some Variation, either in the Reading or Pointing, is absolutely necessary, before the true Meaning of it can be ascertain'd.

3. There is yet greater Difficulty in the Words, *Although be make it not to grow*; as sufficiently appears from the Perplexity of Commentators, and their fruitless Attempts to explain them.

4. Lastly, the Words at the Conclusion, *in the same Place*, if they have any Sense at all, are yet far from being a right Translation of the Original Word *baš-fābet*; which therefore must have some other *Signification*, or else some other *Place* assign'd to it.

* In a Sermon of Bishop Fleetwood: upon Queen Ann's Accession to the Throne, he has the following Words: "When a Man has said that a King is God's Vicegerent, he has said in Effect what God himself said by the Mouth of David, in his last dying Words, 2 Sam. xxiii. 2, 3. *The Spirit of the Lord spake by me, and his Word was in my Tongue — The God of Israel said — The Rock of Israel spake to me.* — What was it, in the Name of Wonder, after all this Preparation? This — *He that ruleth over Men must be just, ruling in the Fear of God.* A Speech most worthy of the King of Israel! most worthy of the King of Kings, even God himself!" But tho' this be an Aphorism of great Weight and Importance, yet from a more accurate Translation of the Words, I believe, it will appear that something much greater and more important, was intended to be ushered in, after so pompous and solemn a manner.

Let us now see what help we can have from the antient Versions towards clearing up these Difficulties, and whether in the Places referred to, they will admit of a more satisfactory Explication than the *English*. I shall take them in the Order wherein they stand in the *Polyglott Bible*, and begin with

VERSIO Vulg. Lat.

1 Hæc autem sunt verba David novissima. Dixit David filius Isai: dixit vir, cui constitutum est de Christo Dei Jacob, egregius Psalter Israel;

2 Spiritus Domini locutus est per me, & sermo ejus per linguam meam.

3 Dixit Deus Israel mihi, locutus est Fortis Israel, dominator hominum, justus * dominator in timore Dei.

4 Sicut lux auroræ, oriente Sole, mane absque nubibus rutilat, & sicut pluviis germinat herba de terra.

5 Nec tanta est domus mea apud Deum, ut pactum æternum iniret mecum, firmum in omnibus atque munitum. Cuncta enim salus mea, & omnis voluntas: nec est quidquam ex ea quod non germinet.

6 Prævaricatores autem quasi spinæ evellentur universi: quæ non tolluntur manibus.

7 Et si quis tangere voluerit eas, armabitur ferro & ligno lanceato, igneque succensæ comburentur usque ad nihilum.

* justus] Here justus is join'd with dominator, for want of knowing that the Verse ended with zaddik.

Versio Græca LXX. cum Translatione Latina.

Κ Ε Φ. κγ'.

C A P. xxiii.

1 Καὶ ἔπει οἱ λόγοι Δαυὶδ οἱ ἰσχυροί.
Πιστὸς Δαυὶδ ὡς Ἰεσσαί, καὶ πιστὸς
ἀνὴρ ὡς ἀνίστησι Κύριος. ὅτι Χριστὸν
Θεὸν Ἰακώβ, καὶ ἀπειπῶς ψαλμοὶ
Ἰσραὴλ.

2 Πνεῦμα Κυρίου ἐλάλησεν ἐν
ἐμοί, καὶ ὁ λόγος αὐτοῦ ὅτι γλαίωσθης
με.

3 Λέγει ὁ Θεὸς Ἰσραὴλ, Ἐμοὶ ἐλά-
λησι φύλαξ ἐξ Ἰσραὴλ ὁ ἁγίος.
Εἶπον ἐν ἀνθρώπῳ, πῶς κερταλεύσει
φόνος Χριστῶ;

4 Καὶ ἐν φωτὶ Θεοῦ πρωῒας ἀναί-
λει ἡλιος. πρῶτον, ὁ Κύριος παρ-
ῆλθεν ἐκ φεγγέως, καὶ ὡς ἐξ ὑπερῶν
τοῦ γῆς.

5 Οὐ γὰρ ἔσται ὁ οἶκος μου μετ' ἰσχυ-
ρῶν. Διεδόκηκεν γὰρ αἰώνιον ἔθελαι μοι ἐτοι-
μῶν, ἐν παντὶ καιρῷ πεφυλαγμένη.
ὅτι πᾶσα σωτηρία μου, καὶ πᾶν θύλη-
μα. ὅτι ἂν μὴ βλαστήσῃ ὁ ἁγίος
νομος.

6 Ὅπως ἀναθῆαι ἐξωσμένη πάντας
ἔτοι, ὅτι ἂν χερσὶ λαφθεύσῃ.

7 Καὶ ἀνὴρ ἂν κοπιᾷ ἐν αὐτοῖς,
καὶ πλήρεις σιδήρου καὶ ξύλων δόρυ.
καὶ ἐν πυρὶ καύσῃ, καὶ καυθήσονται
αἰσχυρίων αὐτῶν.

1 Et hæc verba David ultima.
Fidelis David filius Jessæ, & fidelis
vir quem suscitavit Dominus in
Christum Dei Jacob, & decori
psalmi Israel.

2 Spiritus Domini locutus est
in me, & verbum ejus super lin-
guam meam.

3: Dicit Deus Israel, mihi locu-
tus est custos ex Israel parabolam ::
Dixi in homine, Quomodo tene-
bitis timorem Christi?

4. Et in luce Dei matutina ex-
orietur Sol. mane, non Dominus
transiit a splendore, & tanquam
ex pluvia viroris a terra.

5 Non enim sic domus mea cum
forti. Testamentum enim æternum
posuit mihi paratum, in omni tem-
pore custoditum. Quoniam uni-
versa salus mea, & omnis voluntas.
Quoniam non germinabit iniquus.

6 Sicut spina ejectæ omnes hi,
quoniam non manu fumentur.

7 Et vir non laborabit in eis, &
pleni ferro & lignum lanceæ: & in
igni comburet, & comburentur
confusionem eorum.

ΠΑΡΑΡΗ:

PARAPH. CHALD. Versio Latina.

1 Et hæc verba prophetiæ David quæ vaticinatus est consummationi seculi, diebus consolationis qui futuri sunt ut veniant: Dixit David filius Isai, & dixit vir qui limatus est in regnum, unctus in dicto Dei Jaghacoh, & constitutus ut præficiat in ludo suavitatis laudem Israel.

2 Dixit David: In spiritu prophetiæ Domini, ego loquor hæc, & verba sanctitatis ejus in ore meo ego ordino.

3 Dixit David: Deus Israel super me locutus est, fortis Israel qui dominatur in filiis hominis, verax judex dixit, quod constitueret mihi regem, ipse est Messias, qui futurus est ut surgat & dominetur in timore Domini.

4 Beati vos justi, fecistis vobis facta bona, quia vos futuri estis ut luceatis ut lux gloriæ ejus, sicut splendor auroræ qui ambulat & constat, & sicut Sol qui futurus est ut luceat sicut splendor gloriæ suæ, pro uno tercenties quadragies ac ter, sicut lux septem stellarum septem diebus; plusquam hoc mag-

nificabimini & bene erit vobis, qui fuistis expetentes annos consolationum venturos, ecce sicut agricola qui expectat in annis siccitatis ut descendat pluvia super terram.

5 Dixit David: Plus est quam hæc domus mea ante Deum, quia juramentum æternum juravit mihi, quod esset regnum meum firmum sicut firmi sunt ordines Bersith, & custoditum in seculum quod veniet, nam omnes indigentia meæ & omnes petitiones meæ ante ipsum factæ sunt: *ideo omne regnum contra ipsum amplius non firmabitur.*

Et improbi factores peccati erant similes spinis, quæ in ortu suo molles ad eruendum, & cum homo pareit super eis, & finit eas, procedunt & invalescunt; usque quo non possibile sit appropinquare ad eas manu.

7 Et omnis homo qui incipit appropinquare ad peccata, procedentia & se roborantia super se, usque quo operiant eum tanquam vestis ferrea, *non prævalent illi in lignis*

ignis hastarum & lancearum : ideo non est ultio eorum in manu hominis, sed in igne incendiendo incenduntur, cum apparuerit do-

mus iudicii magni, ut sedeat super solium iudicii ad iudicandum fasculum.

Versionis SYRIACÆ Interpretatio Latina.

1 Denique hæc sunt postrema verba Davidis. Dixit David filius Isai, dixit vir qui crexit jugum Christi & Dei Jacob, qui suaves reddidit cantus Israelis :

2 Spiritus Domini locutus est in me, & sermo ejus per linguam meam prolatus.

3 Dixit Deus Israelis, & mihi dixit Potentissimus Israelis, qui præest hominibus justis, qui dominatur in timentes Deum.

4 Lucis instar matutini cum Sol oritur, matutini, inquam, nubibus expertis inde ab aurora, & a

pluvia (rore) quæ terram germinare facit.

5 Non est ejusmodi domus mea cum Deo ; sed pactum sempiternum posuit mihi, & omnia parata sunt atque conservata : omnem enim voluntatem meam, omne mandatum meum ipse perficit.

6 Verum scelerati omnes asperarum sunt instar spinarum : harum enim nulla manu capiuntur.

7 Sed cum quis attrectaturus est eas, hasta quidem securis, aut ferro, cogit illas, tum igne comburantur ad quietem consequendam.

Versionis ARABICÆ Interpretatio Latina.

1 Hæc sunt postrema verba Davidis : Dic O David fili Isai, dic vir qui portavit jugum Christi.

sui Dei Jacob, qui cantum & harmoniam gentis Israeliticæ * suam reddidit.

* The Arabic word **مُحَسَّنٌ** sign. *improved, perfected. Bonam, gratam, suavitatem paravit esse. Gigg. 'W cantus, properly that which is alternate from **مُجِيبٌ** to answer.*

2 Spiritus Domini locutus est per linguam meam, & sermo quem profert lingua mea sermo Domini est.

3 Dixit Deus Israelis, & Fortissimus gentis Israeliticæ revelavit mihi; & ejus oracula pronuntiavi, qui dominatur in turbam justorum, ut indat illis verba revelationum suarum; qui dominatur in pios qui timent Deum.

4 Ad quos oracula ipsius sunt veluti lux matutina exoriente Sole, & lux matutini in quo nullæ extant nubes nascente aurora, & veluti pluvia quæ herbam in terra producit.

5 Non sic se habet domus mea apud Deum, sed pepigit mecum foedus sempiternum paratum in perpetuum: quicquid pollicitus est mihi, paratum est atque reconditum apud eum, nam ipse perficit omnem voluntatem suam.

6 At vero impii sunt omnes veluti spinæ duræ, quas non potest homo sua manu capere.

7 Sed cum quis voluerit eas tangere, securim accipit, ferro securis colligit eas, tum destinat illas ad accendendum ignem in usum & quietem.

THE Reader has been already acquainted, in the Preface, with the Reason and Design of my exhibiting this Specimen of the antient Versions; from all, or any of which, as I am apt to think, he has not received much greater Satisfaction than he was prepared to expect. I would not bear harder upon them, than that Design makes necessary; because, faulty as they are, *they have their Use*: But, one Mistake, it is observable, runs thro' them all; which is, that for want of knowing the right Division of the Lines, they have, in the first Period, joined *וְ* with *מִשְׁחָה*; the *Vulgate* and *LXX* taking it for a Particle, the *Syriac* and *Arabic* reading it as a Noun Substantive, and, by a Change of the Vowel, instead of *val*, *bigh*, making *vol*, a *Y oak* of it. The same Ignorance of the Metre has led the *LXX* into a yet grosser Mistake, by joining, in the third Period, *מִשְׁחָה* to the Words that go before it, and, instead of *mosel*, a *Ruler*, or *he that ruleth*, reading *majal*,

mafal, a Proverb, or Parable. Ἐμοὶ ἐλάλησέ φύλαξ ἐξ Ἰσραὴλ παραβολῶν *. But 'tis almost all of a piece. φύλαξ ἐξ Ἰσραὴλ — Πῶς κραταιώσῃ — εἰ + κύριος παραῖθεν ὅτι φίλος — εἰ + κοπιᾷσιν — καυθήσονται αἰχμάλωτοι †. That such a Translation as this should have ever been set up in Competition for Authority with the *Original*, and even by some preferr'd to it, is matter of Astonishment. The *Vulg. Latin*, tho' the best of them, is as little to the Purpose as the rest, in those Places where Information is chiefly wanted; besides other Inaccuracies peculiar to itself, which I have only distinguished by printing them in a different Character.

The *Syriac* Version, at the fourth Period, has not indeed Justice done to it by the *Latin* Interpreter; for the Words being almost the same with the *Hebrew*, will admit of the same Interpretation, *Matutina absque nubibus præ splendore*; and not *inde ab aurora*, which is not Sense. But what is meant by *omnem enim voluntatem meam, omne mandatum meum ipse perficit*, at per. 5. or by *igne comburentur ad quietem* in the Conclusion, is difficult to say. The *Arabic* is yet wider from the Sense of this last Passage (*tum destinat illas ad accendendum ignem in usum & quietem*) and gives so faint and languid a Turn to Words intended to make an Impression of Terror, as plainly shews the Translator did not understand them. And indeed how should he, if a Word was crept into the Text, which did not belong to it?

But I forbear — and leaving the learned Reader to make *his own* Observations upon the *Versions*, go on to what was the principal De-

* Not to make the worst of this Version, it may be observed that the Word παραβολῶν is here taken by the LXX in the same Sense that it has *Numb.* xxiv. 3, 15. and *Job* xxix. 1. where it signifies a lively Representation of some past or future Scene of Joy and Triumph. See the Note on this latter Passage in my Edition of the Book of *Job*.

† In both these Places εἰ should be read instead of εἰ.

‡ καυθήσονται αἰχμάλωτοι] The *Alexandrian* Copy has εἰς τὴν αἰχμάλωτον. It is plain they read, by a Transposition of the Letters, בַּשָּׁמַיִם instead of בַּשָּׁמַיִם; but the Metre shews, that there is room for *neither*; otherwise that Reading of the LXX is the most likely of the two to be the right one, and is favour'd by *Psal.* xl. 16. *jaſommu be-beſt-am* or *be-bōſet*. See Bp. *Hare's* Edit. of the *Pſalms* on this Place.

sign of this Essay, the giving him *mine* upon the *Text*; after having first presented it to him in that Form, in which I apprehend it was originally wrote, and freeing it from those Errors, which have hitherto render'd it so difficult to be understood.

The LAST WORDS of DAVID,

Divided according to the METRE.

דברי דוד האחרונים

נאם דוד בן ישי ונאם הנגר הקם על משיח אלהי יעקב ונעים זמרות ישראל	1 <i>neum david ben jissai, u-neum hâg-geber hukâm yal, mešîd elohî jaykob, u-neyim zemirot Iſraël.</i>	1 Dixit David filius Jessai, Et dixit vir constitutus excelsus, Unctus Dei Jacob, Et suavis cantuum Israel.
רוח יהוה דבר בי ומלתו על לשוני אמר אלהי ישראל ולי דבר צור ישראל	5 <i>rûah jehovah dibber b-i, û-millât-o yâl lešôn-i; âmar elohî Iſrael, u-l-i dibber zur Iſrael.</i>	5 Spiritus Jehovæ locutus est in me, Et verbum ejus super linguam meam; Dixit Deus Israel, Et mihi locutus est petra Israel.
מושל באדם צדיק מושל יראת אלהים	<i>mošêl ba-adam zaddîk! 10 mošêl jirat elohim!</i>	Dominatur in homines justus! 10 Dominatur timorem Dei!
כאור בקר יורה שמש בקר לא עבות מננה ממטר דשא מארץ	<i>cî-or bâker jizraêl semêš, bôker lô yabot min-nôgab, mîm-mašar dešê me-arez.</i>	Sicut lux auroræ oriatur Sol, [dore, Auroræ expertis nubium præ splen- Cum post pluviam germen e terra.
כי לא כן ביתי עם אל כי ברית עלם שם לי עדנה בכל ושקורה כי כל ישעי וכל חפצי בו	<i>cî lo cên bêt-i yim el? 15 cî berit yôlam sam li, varucab bâc-col u-šemûrab; cî col jissî-i ve-col depezi bo.</i>	[apud Deum? Annon enim stabilita est domus mea 15 Imo pactum æternum iniit mecum, Dispositum per omnia & custoditum; Certe omnis salus mea & omnis vo- [luntas mea in eo.
כי לא יצמיחו בליעל כקוצ מנד כלחם פי לא ביד יקחו ואיש שיגע בהם ימלא ברזל ועץ חנית וכאש שרף ישרפו:	<i>cî lo jazmišû belijâyal; ce-koz munâd cull abem, 20 cî lo bi-jad jikkâšû, ve-iš jîj-jiggav ba-bem, jimmale bârzel ve-yez hanit, u-ba-êš šarop jissarêqu.</i>	Enimvero non efflorescent (filii) Be- Sicut spinæ propulſæ omnes ii, [lial; 20 Quas non manu capient, Sed vir, qui tetigerit eas, Implebitur ferro & ligno lanceæ, Et igne comburendo comburentur.

The ENGLISH TRANSLATION.

- 1 David the Son of Jesse hath said,
 Even the Man who was raised on high hath said,
 The anointed of the God of Jacob,
 And the sweet Psalmist of Israel.
- 5 The Spirit of the Lord hath spoken by me,
 And his Word is upon my Tongue.
 The God of Israel hath said,
 Even to me hath the Rock of Israel spoken.
- The Just One ruleth over * Men ! * [or among]
- 10 He ruleth *in the* Fear of God !
- As the Light of the Morning a Sun shall rise,
 A Morning without Clouds for Brightness,
When the tender Grass after Rain *springeth* out of the Earth.
- For is not my House established with God ?
- 15 Yea, he hath made an everlasting Covenant with me,
 Ordered in all things, and preserved :
 Surely in him is all my Salvation, and all my Desire !
- Doubtless the Wicked shall not flourish :
 They are all like Thorns thrust away,
- 20 Which shall not be taken by the Hand,
 But the Man who shall lay hold of them,
 Shall be armed with Iron, and the Staff of a Spear,
 And they shall be utterly burnt with Fire.

A R G U M E N T.

It is a Point in which the Learned seem now to be universally agreed, that this illustrious *Prophecy*, introduced in so magnificent and

awful a manner, is to be understood of *Christ's spiritual Kingdom*, and his final Triumph over the Enemies of it. The *Beginning* of its Accomplishment may properly be dated from his Entrance upon his mediatorial Office; it was yet farther fulfilled upon the Establishment of *Christianity* by the civil Powers; but when the Time shall be of its *perfect Completion*, is yet a Secret in the Hands of God.

The Royal Psalmist, immediately, as is probable, before his Death, when the Spirit of Prophecy was most strongly upon him (as it had been upon *Jacob* and *Moses* in the like Circumstances,) being favoured by God with a clearer and more distinct Revelation of *this great and wonderful Event*, begins first with expressing the deep Sense he had of the divine Goodness, in this gracious and comfortable Communication to him, and of the *Certainty and Powerfulness* of the Inspiration he was under. In the *first four Lines*, this peculiar Grace and Favour is heightened from a Consideration—of the *Person inspired*; One whom, from obscure Parentage and a low Condition, God had exalted to be King over his chosen People, and made him an Instrument of establishing, or at least of considerably improving the most delightful Part of his religious Worship. In the four next—of the *Author of the Inspiration*; the Lord *Jehovah*,—the God and Rock of *Israel*,—whose powerful Impulse is expressed by a Repetition of the Words, *be bath said, be bath spoken*, and *his Word is upon my Tongue*.

After this magnificent Introduction he breaks out into a kind of Transport of Joy and Admiration at the *Prospect* before him:

The Just One ruleth over Men!

In the four following Lines he describes the *Spiritual Nature*, and glorious *Effects* of this Dominion; at lin. 14, his firm Assurance of its *Perpetuity*, and of the Designation of it to a Person of his *own House* and Lineage; with a lively Declaration of the Delight and Comfort which this Assurance gave him, lin. 17. From hence to the Conclusion, is a short, but dreadful Representation of the Condition of the Wicked, and of the everlasting Vengeance which awaits them

at

at that terrible Day, *when the Wheat shall be gathered into his Garner, and the Chaff shall be burnt with unquenchable Fire.* So much for the general Scope and Meaning of the Prophecy.

NOTES upon the TEXT and METRE.

Verse 1. *neum.*] In this beautiful Piece of Poetry, which for the Exactness and Regularity of the Numbers, and the Harmony of the Cadence, is not, I think, exceeded by any in the whole Bible, there is an agreeable Mixture of Iambics and Trochaics. The four first Verses are to be read as Iambics, the first and third consisting of three Feet and a half; the second and fourth, of four and a half: The four next, as Trochaics of two measures, or four Feet; unless the fifth Line should be read (according to the late Bishop of *Chichester's* way) *ruš jabvoob* instead of *rušab jebovah*, and then the Verse will be a Dimeter Acatalect: but I must confess, that it was always my Opinion, that his Lordship had tied himself too strictly down to his own Rules, and that Words, which were capable of an easy Contraction of two Syllables into one, might, as best suited the Verse, be read *either contracted or resolved*, according to the common Usage, I believe, in most Languages. And of this he was himself sensible, upon further Consideration, as may be seen at the Conclusion of his Work. But this by the Way. The 9th and 10th Iambics; the 11th, 12th, 13th Trochaics. All the rest to the End, Iambics.

The Word *neum*, though the *Jewish* Masters are not agreed, whether it be a Verb or a Noun, is always understood to imply in it something more than a bare Affirmation or Prediction; namely, the undoubted Certainty and great Importance of the Thing foretold. The Introduction to the Prophecy of *Balaam*, Numb. xxiv. 15. has so near a Resemblance to this of *David*, both as to the Manner and Numbers of it, that it will not be amiss to insert it.

נאם בלעם בן באור	<i>neum bilyám ben beor,</i>	dixit Bilyam filius Beor,
ונאם הנבר שתום העין	<i>u-neum hág-geber setúm ba-</i>	& dixit vir oclufus oculum,
נאם שמע אמרי אל	<i>neum faméy imre el, [yáin,</i>	dixit audiens eloquia Dei,
ידע דעת עליון	<i>ve-jodey dáyat yeljon,</i>	& sciens scientiam Altissimi, [est,
אשר מחזה שדי יחזה	<i>ásher maázeh Jaddai jabzeh,</i>	qui visionem Omnipotentis intuitus
נפל וגלוי עיניו	<i>nópel, ve-galui yindáin.</i>	cadens, & discoopertus oculos.

Verse 2. *val.*] It has been observed already, that the Question, whether על in this Place be an Adjective or a Preposition*, is decided by the Metre in Favour of *Kimchi*, and the Interpreters, who, following him, render it, *qui constitutus est excelsus*. But the Construction would be still more natural, if, by a Change of the Vowels, we read *bekim val*, instead of *bukam*. *Et dixit vir quem suscitavit, [constituit, confirmavit] Altissimus* †. The Man whom the Most High hath raised up. In this Sense *bekim* is used Jer. xxx. 9. And David their King whom אקים (*suscitabo vel suscitavi*) unto them.

Verse 4. *neyim zemirot.*] *Suavis cantuum, vel canticis*; the sweet Psalmist. The Syr. and Arab. have not ill translated this concise Expression. The Title seems most eminently to belong to *David*, as he was the Person who had brought to Perfection the Music of the Jewish Service; and this, not only as he was the *Author* of most of the Psalms, but as *Composer* of the Musick they were set to, as *prescribing* to the Performers their several Parts, as having *invented* the Instruments which accompanied them, and as bearing himself a Part in the Performance.

Verse 8. *u-li.*] *Heb. li.* the Emphasis as well as Metre requires the *Copula*, and it is retained both in the *Arabic* and *Syriac* Versions.

Verse 9. *zaddik.*] The Just One. This is the first Time that we meet with the *Messiah* or great expected Prophet and Deliverer of the Jews under this Title. He is so called, not so much for having ful-

* Quod quidam indocte exponunt, *erectum super Messia*, i. e. certior effectus de Messia. Vid. *Thef. San. Pagn.*

† על idem cum עליון, Dei Epitheton, *Supremus, Altissimus*. Ib.

filled all *Righteousness* in his own Person, and performed an unfinning Obedience to the Will of God, as because, by his *Righteousness* imputed to us, we also, upon the Terms of the Gospel, are justified or accounted righteous before God. The Prophet *Isaiab*, ch. liii. 11. is more explicit upon this Point; *by his Knowledge shall my RIGHTEOUS Servant justify many, for he shall bear their Iniquities, i. e.* the Punishment of them. And *Zech.* ix. 9. He is *just* and *bringing*, or *causing* [not as in the *English* Translation, *having*] Salvation, as all the antient Versions agree. Hence it was, that as the Time of his Appearance drew nearer, we find the *Messiah* was frequently spoken of and expected by the *Jews* under that Name, See *Acts* iii. 14. vii. 52. xxii. 14. *James* v. 6. 1 *Pet.* iii. 18. Infomuch that even the Centurion is by some supposed to have applied it to him upon the Cross, *Luke* xxiii. 47. ὁ δὲ ἄνθρωπος ὁ δίκαιος ἦν. Certainly this Man was [not, a *righteous Man*, but] *the Just One*, or expected *Messiah*.

Verse 10. *jirat.*] The Construction is remarkable. Not *be-jirat*, in the Fear of God, which would rather have expressed the *religious Character* of the Ruler, than the *spiritual Nature* of his Kingdom; but *jirat*; *dominatur timorem Dei, i. e. quod ad timorem.* His Rule and Dominion should be such, as was founded in the Fear of God, by *turning the Hearts of the Disobedient to the Wisdom of the Just.*

Verse 11. *ce-or.*] *Heb. u ce-or.* The *Vau* here is plainly redundant, and omitted both by the *Vulgate* and *Syriac*. I have given the literal Translation of this Line, the *Propriety* of which was first suggested to me by the Lord Bishop of *London*, for ~~the~~ Reason which may be seen in his Letter.

Verse 13. *min-nogab.*] The Verse ending with this Word, shews that *nogab* refers to *yabot*, and not to *dése* as in the *English* Translation; which is forced and unnatural. The Construction is, *absque nubibus præ splendore*, without Clouds for Brightness, *i. e.* so bright and clear as to be without the least Appearance of a Cloud. The *Syriac* Version confirms this Division of the Lines.

Verse 13. *mim-maṣar.*] The Construction is elliptical, and either *as* or *when* must be supplied. Those who prefer the former, think, that here are two *Simile's*, to which the Messiah is compared, *viz.* the Morning Light, and the tender Grass, invigorated and refreshed by Rain. But they seem not to have considered, that only the *first* of these can with Propriety be applied to the *Messiah*, whilst the latter must be understood of the *Subjects* of his spiritual Kingdom. I take it therefore to be but one Image or Representation, namely, that of the Sun rising in a bright and clear Morning after gentle and refreshing Showers; than which there is not in all Nature a more cheering or delightful Scene. The Application of this to the Kingdom of the *Messiah*, See in the *Notes upon the Sense and Scope of the Prophecy*.

Verse 14. *cen.*] The proper Signification of this Word seems here, and in many other Places of Scripture, to be misunderstood by the Interpreters and Lexicographers, who take it for a Particle, and almost every where translate it by *sic* and *sicut*, &c. Whereas in Truth it may as well be the præterperfect Tense of כָּן, (in the same Manner that *met* is from מָוַת) and should be rendered *is founded, fixed, or established*. We have a Passage in this Book where the Root is used in its *active* Signification, which, I think, gives Light to this obscure expression, and favours the Sense I have given to it by reading it interrogatively. *Va-teconen le-ca et yam-eca Israel le-ca le-yam volam.* For thou hast confirmed to thy self thy People *Israel* to be a People unto thee for ever. 2 Sam. vii. 24.

Ib. yim-el.] *Apud Deum; cum, coram Deo.* In the Sight of God, and in the determinate Counsels of his Providence.

Verse 17. *ḥépez.*] The Original here is plainly mutilated, the Affix being wanting to *ḥépez*, and *b-o* being necessary to complete both the Verse and Sense.

Verse 18. *jazmiḇu.*] This Word, which stands in the *Middle* of a Sentence, has been corruptly divided into two Parts, one of which is made to end *this* Verse, and the other to begin the *next*, to the confounding

foundings of the Sense, as well as Disturbance of the Metre in *Both*.

בִּי לֹא יִצְמַח וּבְלִיעַן

instead of בִּי לֹא יִצְמַח בְּלִיעַן

It is amazing how such a Mistake should have found its way into, and so long kept its Place in the Text: But there it might still have continued, if the *Metre* had not pointed out the *Corruption* and *Emendation* at the same Time, to the Conviction, I should think, even of the most prejudiced against it. The *LXX* have here preserved the right Reading, *ὅτι ἡ μὴ βλαστήσῃ παρὰ νόμον* according to which the Verse might perhaps run thus, *ci lo jizmaḥ beliyal*. The four first Lines of this last Stanza will then be exactly of the same Number of Syllables, and the two concluding ones harmoniously lengthened by the Addition of a Foot, or two Syllables.

As to the Meaning of the Word *jizmaḥ* or *jazmiḥ*, it signifies *to spring*, or *shoot forth*, and expresses the State of a flourishing or thriving Plant or Shoot. There is a Passage in *Job*, which (tho' very differently rendered in the *English* Translation) will give Light to this Phrase. *Job* v. 6.

ci lo jeze me-yapar aven,

me-adamaḥ lo jizmaḥ yamal.

For Vanity shall not come forth out of the Earth, Wickedness shall not spring out of the Ground.

I shall transcribe the Note upon that Place. Eliphazus, postquam in prægressis pinxisset stultum tempestate divinitus immisā excisum, ad instar arboris cum radicibus suis revulsæ, & extra sedem, ubi floruerat, dejectæ, ac traditæ in prædam & direptionem, isti imagini convenientissimè nunc subnectit

Nam non exibat e pulvere Vanitas,

E tellure non efflorescet Improbilas.

וְכֵן & הֵן hic sunt homines vani & improbi, ut cap. ii. 11. nisi quod, figuratius, abstracta pro concretis ponantur. Licet quoque vanitatem & improbitatem vestire prosopopœia, sacris profanisque literis receptissima, quod adhuc sublimius quid adferret. Illa vitia *emigrant* & *efflorescunt* e terra, quum in orbe terrarum caput exerunt, atque altissimis quasi radicibus nixa, longe lateque se diffundunt, virtutemque præumbrant, gravant, opprimunt, extinguunt. Jam vero negat Eliphazus id permis-

D

surum

surum Deum; improbisque omnibus, atque adeo improbitati ipsi, denuntiat extinctionem atque interitionem certissimam, ut sola virtus, veritas, religio, in terris emicent atque efflorescant. Words so extremely applicable to the Passage before us, that they may very well serve for a Comment upon it, putting only *belial* for *aven* and *ramal*, which nearly signify the same sort of Persons, viz. homines nequam, nullius frugi, vanos, facinorosos, &c.

1b. *belijayal*] That this is a Noun of Number, and has a Verb *Plural* rightly join'd to it, is evident from the Words *cull-abem* and *ba-bem* which refer to it. As to the Meaning of the Word, it signifies, according to the Jewish Masters, a worthless, profligate Fellow*, and is commonly taken to be compounded of *beli*, non, and *jayal*, proficiet. But St. Jerom's Derivation of it from *beli*, absque, and *yal*, jugum (quasi sine jugo, quod impius divinæ legis jugum ferre nolit) seems better suited to this Place; where the Sons of *Belial* are, with singular Propriety, put for the *Enemies* and *Opposers* of *Christ's* Kingdom — Those, who in the Language of the same divine Psalmist, *take Counsel together against the Lord, and against his Anointed, saying, let us break their Bands asunder, and cast away their Cords from us*, Ps. ii. 2, 3. refusing to submit to that *easy Yoke*, which they are invited by himself to take upon them, *Matt. xi. 13.*

19 *munad*] It is the Participle Hophal of *nud*, and signifies to be violently thrust out of its Place, emphatically expressing the utter Ex-cision and Extermination of the Enemies of *Christ's* Kingdom.

20. *ci*] This Particle is often put for the Relative *qui*, as well as for *quia*, both which seem to have been derived from it.

1b. *be-jad*] *With the Hand*, i. e. simply and unarmed.

21. *fej-jiggay*] Instead of *asfer jiggay* (as *fej-jobez* Ps. cxxxvii. 9.)

* Cum *beli* conjungitur *jáyal*, ut sit *belijayal*, quod significat *raşay*, impium, aut *reşay*, impietatem, teste R. David in Lib. Rad. nisi quod nomen Hebræum est efficacius. Nam significat hominem nequam, summe sceleratum, profligatum, perditum, deploratum, vernacule *un vault rien, ou vault neant*; vel, si sit substantivum, Nequitiam & extremam improbitatem. Vid. *S. Pagn. Thes.*

† Et *Belijahal* (id est, impius) sicut spina mota. In emendatis exemplaribus sine Dageth in י, alioqui esset, a יי] verbo huic vicino, quæ amovetur, seu propellitur, Vide *Sant. Pagn. Thes.* in voce יי].

The Relative Particle is necessary both to the Sense and Metre, and might easily be omitted in the transcribing, on account of the next Word's beginning with the same Letter. The Word *nagay* does not signify barely to handle or touch, but to *fall upon*, to *wound*, to inflict a *Stroke* or *Stripe*, especially with the Preposition *be*, in, or upon: and in this Sense it is here applied to the *Executioners* of God's Vengeance upon the Wicked, for whose Destruction they are represented in the next Line as sufficiently armed.

22. *jinnale*] Implebitur, i. e. manum implebitur: *jad* is understood. The Annotators on the Bible interpret the Words thus: "He must have his Hand either arm'd and defended with some Iron Glove or Gauntlet, or hold in it some Iron Instrument to cut them down, or root them up; and he must thrust them from him with a Staff or Pole like the Staff of a Spear." I rather take *barzel ve-yezbanit* to be a Circumlocution for one and the same Instrument, expressing the different Parts whereof it consisted: Or, *lignum bastæ* may be put for *bastæ*; and *ferrum & bastæ*, for *bastæ ferrea*. See Pl. ii. 9.

23. *jissarepu*] After this Word is added in the Text *baj-jäbet*, in the Seat, a Word which none of the Commentators have given any tolerable Sense of. That it has no Place here, both the Verse and Sense, I think, demonstrate. But how then came it into the Text? I answer, very probably from the next Verse, which runs thus, *ve-elle semot ba-gibborim aser le David Josef baj-jebet* &c. It is easy to conceive how a careless Transcriber might run one Line into another, or mistake the true Place of a Word, at the End of a Line, accidentally written a little too high, or too low. Nor is this the only Instance that might be produced of such an Oversight. But if the Metre had not shewn it to be irreptitious, we might still have been perplexing ourselves to find out the Meaning of it, with as little Success, as those who have hitherto attempted it. I have already observed, that this Interpolation was as early as the Copy which the LXX translated from. And it is very likely, that they, not knowing what to make of it, took it for a Mistake instead of *be-bäbet*, and rendered it accordingly.

NOTES Explanatory.

Lin. 2. *raised up on high*] This cannot be better explained than from Psal. lxxviii. 70. *He chose David also his Servant, and took him from the Sheepfolds; from following the Ewes great with young, he brought him to feed Jacob his People, and Israel his Inheritance.*

Lin. 11. *the Light, &c.*] The two principal Characters of Christ's Kingdom are represented to us in this beautiful Image. The first, that Light or Knowledge, which, when the *Sun of Righteousness* should arise, was to fill the Earth as the Waters cover the Sea, and to dispell the Clouds of Ignorance under which the World had so long sat, in Darknefs and the Shadow of Death: The other, that *reviving Consolation*, or Peace of Mind, which a Deliverance from the Dominion of Sin and Death would afford true Believers under the *Gospel Dispensation*, which is therefore emphatically called the *Times of Refreshing*: unless we should rather chuse to understand by that Expression, the *Close* or *Consummation* of it, either at the General Judgment, *when the Righteous shall enter into the Joy of their Lord*, or at that Period of Time, when the Promises made to the Church, of Joy, Peace, and Security upon Earth, shall be perfectly fulfilled. A State which cannot be more fitly represented than by that of the tender Grass, when, after Rain, it is cherished and invigorated by the kind and genial Influence of the Sun.

Lin. 14. *my House*] To Those who prefer the common Way of Pointing (for I make no Alteration in the Words of the Text) perhaps the following Explanation may not appear unnatural: "Altho' the *present* Situation of myself and Family, and of the People of God, falls so much short of these glorious Characters, yet I am fully assured that such a *Time will come*, according to the Covenant he hath renewed with me, and *his Promise since the World began.*

Lin. 16. *order'd*] The original Word properly signifies *to set out*, or *lay in order*, and seems extremely well adapted to the *gradual Display* of that *Promise* in the successive Revelations of it, and the *orderly Disposition* of the several Events preceding and preparatory to the final Completion of it.

Ib. preserved] Or, *kept*. By this also is denoted the *Certainty* or *Immutability* of that Promise; the Word properly expressing a faithful and punctual Observance of whatever is either promised or commanded. In the former of these Senses it is, that God is said to *keep* Covenant and Mercy, *Deut.* vii. 9. and to *keep* Truth for ever, *Psal.* cxlvi. 6.

Lin. 23. *utterly*] The Repetition of the *Hebrew* Verb is well known to denote not only the *Certainty* of an Action, but the doing of it *thoroughly* and *effectually*. The Expression in the Text then, as it regards the *Wicked*, implies in it as well the *Intenseness* of their Torment, as the *Impossibility* of their escaping it. Well therefore may we conclude with the Psalmist's Exhortation, and apply it to the Enemies of the Gospel, *Kiss the Son, lest he be angry, and ye perish from the way; when his Wrath is kindled but a little, blessed are all they that put their Trust in him!*

The Reader will observe, that according to the common Interpretation of this Period, *Belial* (or the *Wicked*) which seems to be the principal Subject of it, is *dropt* after the first or second Line; and all that follows is immediately referred to the Thorns to which the *Wicked* are compared, and which are represented of so intractable a Nature, that the Man, who meddles with them, is *obliged* to be armed in his own Defence, to prevent his being hurt or annoyed by them. In this Construction, tho' I have followed it, I must own, that I *feel* somewhat of a *Disappointment* and a *Flatness*, that does not, I think, come up to the Spirit of the Original. I should therefore chuse to give the Whole this Turn — *The Wicked shall not flourish — they shall all of them be as Thorns thrust away — For they* (i. e. the *Wicked*, the Allusion still preserved) *shall not be taken with the Hand*, i. e. shall be overtaken with no *light* or *ordinary* Vengeance*; *but the Man who shall touch them, &c.* i. e. the Prince and Saviour, who shall come to execute Judgment upon them†, for thus presumptuously rejecting his *Rule* and *Salvation*, *shall break them with a Rod of Iron‡*, and prove to them a *consuming Fire*.

* So *Job* xxxiv. 20. *The Mighty shall be taken away without hand*, i. e. without human Means or Assistance, by the immediate Interposition of God's avenging Arm. See the Note upon this Place. † *Jude* 15. ‡ *Psal.* ii. 9.

[22]

SOME

LETTERS

RELATING TO

The LAST WORDS of DAVID,

as divided into the METRE.

To the Right Reverend the Lord Bishop of Salisbury.

My LORD,

Hinton, Feb. 14, 1745.

I Humbly beg leave to offer the inclosed to your Lordship's Perusal. From the Conversation I had lately with you, upon the Subject of the *Hebrew Metre*, I flatter myself, that you will not be displeased with any Attempt which may help farther to evince the *Certainty* and *Usefulness* of it. If your Lordship should happen to differ from me in the *present* Instance, it may serve at least to amuse you at a leisure Hour; which will be sufficient Amends for the little Pains I have been at in transcribing it. Especially, as it gives me an Opportunity of paying my Respects to your Lordship (which I have no other way of doing at this Distance) and of subscribing myself, with the utmost Duty and Veneration,

My LORD,

Your Lordship's most obedient

humble Servant,

R. GREY.

The ANSWER.

REVEREND SIR,

Temple, Feb. 22, 1745.

I Am extremely obliged to you for the acceptable Present you have made me of *David's Last Words* in Metre.

Your Corrections of the Text seem to me to be well founded, and to give Light to a very difficult Passage, which has very much perplexed Commentators. As to the *Sense* of the Passage, it is *plainly* prophetical, and relates to the Kingdom of the JUST ONE — In the Comparison *כִּי לֹא כֵן בֵּיתִי* or *or later* &c. which you render, *Sicut lux matutina, oriente Sole*, it would strike me more, to read *oristus Sol* — The Sense then would be (taking the Sun to be an Image or Character of the *Just One*) This Sun shall be like the kind gentle Light of the Morning, free from Clouds, and when the Earth, refreshed by kind Showers, is putting forth fresh Verdure.

The Passage is beautiful, and gives an Idea of a Sun that never scorches, but is ever gentle, and shining with a genial Heat: *a Sun with healing under his Wings*.

כִּי לֹא כֵן בֵּיתִי *ci lo cen bet-i*, &c. *Quamvis non sic domus mea*, &c. I cannot understand this Passage — It would give a clearer Sense if the Negative was left out. It would then run thus: This is the *State*, or Glory of my House, inasmuch as God has made an everlasting Covenant with me —

I remember that talking with the late Bishop of *Chichester* upon this Passage, he proposed some small Alteration in the Text, but I cannot recover what it was.

What you have published in this kind has, I think, sufficiently confirmed his Notion of the *Hebrew* Metre, and done great Credit to yourself.

Once more I thank you for this acceptable Present; and am, with great Esteem,

SIR, Your very humble Servant,

THO. Sarum.

To the Right Reverend the Lord Bishop of Salisbury.

My LORD,

Hinton, Feb. 26, 1745.

I Have the Honour of your Lordship's of the 22^d, and cannot dissemble the real Satisfaction, which your kind Acceptance and Approbation of what I inclosed to you in my last, has given me. I am particularly pleased with the beautiful Improvement you have made of it, by translating the Words *שמש יצרא* *jizrah jemes* literally, and considering the *Sun* as an Image or Character of the *Just One*. It struck me the moment I read it; but I was the more confirmed in my Opinion that it was right, when I turned to the Passage where the Title of the *Sun of Righteousness* is given to him. For I could not forbear thinking, that the Prophet *Malachi* had these *Last Words of David* in his view, at the Time of writing it. The first Verse of Chap. iv. (*For behold the Day cometh, that shall burn as an Oven, and all the Proud, and all that do wickedly shall be Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, that shall leave them neither Root nor Branch*) is a direct Paraphrase upon the Conclusion of them. From which, as it was natural for him to look back to the Beginning, so it is not improbable that, out of the two Characters there applied to the *Messiah*, (viz. *zaddik*, just, or righteous, and *jemes*, the Sun) united into one, he might form the glorious Title of the *Sun of Righteousness*. And further, as the Words *Mal. iv. 2. But unto you that fear my Name, &c.* answer to *mosel jir'at elohim*, so do *mim-ma'ar dese me-arez* to the healing under his Wings, and the Refreshment signified by it, in the light wherein your Lordship places it.

If the Emendation, which, without altering a Letter, I have offered at the 5th Verse, should be thought to want any Support, it may be confirm'd by the LXX, *ὅτι ἡ μὴ βλασφημία ἐστὶν αὐτοῦ*. But it was the *Metre* which first suggested it to me.

I am as much at a loss for a satisfactory Explication of *ci lo cen bet-i yim el*, as your Lordship. If I might offer an Alteration of the Text merely upon Conjecture, it should be to read (instead of *lo-cen*)
nacon,

nacon: Enimvero stabilita est, &c. But for this I have no Authority, but the Sense of the Context. All the *Versions*, except the *Chald. Par.* follow the present Reading; but, upon the whole, have made *bad Work* of this delightful Portion of holy Writ.

I am afraid I shall trouble your Lordship too long. Give me leave to add one Conjecture more. I have sometimes thought, that the Words *ve-elleb, &c.* should be pointed thus, *ve-elleb dibre david.* These also are the Words of David. and that *ba-abaronim* is the Title of the Prophecy. *האחרונים* *ra' igala, novissima, Ea quæ supremis seculi diebus futura sunt.* I lay no Stress upon this, but am not singular in my Opinion: For the Targum of Jonathan, --- *Et hæc verba prophetiæ David quæ vaticinatus est * de consummatione, &c.* gave me the Hint.

I think myself extremely obliged to your Lordship for your great Goodness and Condescension in so readily entering into, and giving me your Thoughts upon this Subject, and am, with the most profound Respect,

My LORD,

Your Lordship's most obedient

humble Servant,

R. GREY.

* So *דלף* should be translated, and not *consummationi*, as in the Latin Version of the *Chald. Paraphrase*. The ancient Versions, though in many Places bad enough, are yet sometimes made worse than they are, by the Unskilfulness of their Interpreters.

*Extract of a Letter from Dr. Doddridge.**Reverend and Dear Sir,**Northampton, May 25, 1745.*

I Am quite aſham'd that I have not much ſooner returned my moſt affectionate Thanks, which I beg you will now accept, for that very kind Letter which I had the Honour to receive from you ſeveral Weeks ſince, and your incloſed and beautiful Criticiſm upon the *Laſt Words of David*; a Paſſage which I have long admir'd, tho' I never before ſo fully underſtood it.

Your Remarks upon it are ſo natural and well ſupported, that I find nothing to object to them; and I eſteemed it, Sir, a Part of my Duty to the young Gentlemen under my Care, to communicate to them ſo fine an *Appendix* to your Writings on *Job* and *Proverbs*, with which many of them had before the Pleaſure of being acquainted. Their Thanks wait upon you with mine, and I dare ſay * * * * *

Your valuable Preſent, which I ſhall with great Pleaſure communicate to my Brethren in *Norfolk*, to whom I am quickly going upon a publick Call, hath given occaſion to ſome Remarks on the Senſe and Deſign of the *Words of David*, and the Reference which, I think, they have to the great expected Kingdom of the Meſſiah, and the dreadful Ruin of its moſt potent and malignant Oppoſers; which I ſhould gladly have communicated to you, Dear Sir, as I had delivered them to my Pupils with your Criticiſms; and it was the Purpoſe of ſending them that prevented my writing much ſooner. But as this Diſcourſe was delivered from looſe Hints, I have not yet been able to command thoſe few Hours which would have been neceſſary for forming it into a Diſſertation. * * * * * I am, with real and great Reſpect,

*Reverend Sir,**Your obliged and affectionate**humble Servant,**P. DODDRIDGE.*

*A PARAPHRASE on Dr. Grey's Version of the
Last Words of David, 2 Sam. xxiii.*

By P. DODDRIDGE, D. D.

Thus has the Son of *Jesse* said,
When *Israel's* God had rais'd his Head,
To high Imperial Sway ;
Struck with his *last* poetic Fire,
Sion's sweet Psalmist tun'd his Lyre,
To this harmonious Lay.

II.

Thus dictates *Israel's* sacred Rock,
Thus has the God of *Jacob* spoke,
By my responsive Tongue,
Behold the JUST ONE over Men
Commencing his Religious Reign !
Great Subject of my Song.

III.

So gently shines with genial Ray
Th' unclouded Lamp of rising Day,
And cheers the tender Flow'rs ;
When Midnight's soft diffusive Rain,
Has blest the Gardens and the Plain,
With kind refreshing Show'rs.

IV.

Shall not *my House* this Honour boast ?
My Soul th' eternal Cov'nant trust,
Well order'd still, and sure ?
There all my Hopes and Wishes meet,
In *Death* I call its Blessings sweet,
And feel its Bond secure.

V. The

V.

The Sons of *Belial* shall not spring*,
 Who spurn at Heav'n's appointed King,
 And scorn his high Command :
 Tho' wide the Briers infest the Ground,
 And the sharp-pointed Thorns around
 Defy a tender Hand ;

VI.

A dreadful Warriour shall appear,
 With Iron Arms, and massy Spear,
 And tear them from their Place ;
 Touch'd with the Lightnings of his Ire,
 At once they kindle into Fire,
 And vanish in the Blaze.

* See the Note upon *jāzmiš*.

F I N I S.



P. 6. l. 6. *read* sublimatus. P. 13. l. 14. *for* Acatalect *read* Brachycatalectic.

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